

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Tuesday, August 9. 1709.

I Have been long talking of the *Palatines*, and their settling among us—and have endeavour'd to show you the Folly and Ignorance of Clamours rais'd against it, and against the poor People themselves — But I shall lay aside my Arguments of that Kind at present, and speak to the present Affair of Charity relating to them—Nor is this wholly on my own Motion, for I acknowledge, I have been mov'd to it by People of several Principles, of several Opinions, and of several Thoughts, I mean, as relating to the Poor themselves——— All

concurring in giving this Reason for it, that They are apprehensive; lest the National Aversion, which has too much appear'd among our People here against their settling among us as *Tradesmen*, should extend it self to interrupt our Bounty to them as Christians.

I know not what the corroded Malignity of this Nation's Humour may lead to, when it works to Extremes, and the general Noise rais'd on this Occasion may indeed have Effects as unreasonable as the Cause———for poysonous
Roots

Roots must needs send forth contagious Branches; but in this Case of Charity to them, it seems to me, let it go which it will, let them settle or let them remove, stay or go, every Article of their Circumstances tends to open our Hands to them.

I can speak to you but under two Capacities, either as willing to keep them here, or willing to part with them; if you are willing to have them settle here—you need the less arguing with to relieve them—The Winter approaching, and the absolute Necessity of being assisted to clothe, harbour, and furnish them for Labour and for Living, when the Inclemencies of the Season will make lying abroad, as they do now, impracticable—Our Design of settling them is not to make them Beggars and Vagabonds, but to give them Room and Means to act for their own Maintenance, and live on their own Industry.

They are Objects of Charity, as their Condition cries to you to mend it, not as they want Food for immediate Subsistence; they cry to you not for your Bread to eat, but to put them into a Posture to eat their own; they seek Habitations, a Refuge, and Settlement; then their own Industry will feed them, and you shall gain all you give them, by their Labour—But you must put them into a Posture of Living, they must be furnish'd for Life, for Defence against Extremeties of Weather, and

the Want of Necessaries—— And this is the Subject of your Charity—Cold and Nakedness—is as much a Call to Charity, as Hunger—And if these People are not reliev'd against the first, they will be disabled to relieve themselves against the last; if you will receive them, there must be Houses built to shelter them, Necessaries furnish'd to cherish and comfort them, Tools given them for their respective Occupations, something to work with, something to work upon, something to subsist and support, till they can get by their Labour—To settle them, is to put them in a Condition to live; and if you do not that, you only harbour them as Beggars—which would,

1. Ruin the People, who would live by honest Industry, and will thus be made Vagabonds.
2. Cost you double the Money in multiplying Beggars, whom you must be always relieving.

But if you are of the Number of those that would have them remov'd—Still the Argument for Charity to them doubles upon you—give something to assist them in their going from you—If you will neither have them stay, nor give to have them go—you must be past Argument, and your Objections are not against the People, but against the Charity.

I shall talk to you under another Predicament in my next.

MISCELLANEA.

THis being a Time of War, Diversion, and publick Mirth, seems, I confess, very unseasonable, and therefore no question her Majesty in her Christian Piety, and in order to remind her Subjects of the general Miseries of *Europe*, which they ought to sympathize with, rather than rejoyce over, has thought fit to suspend those general Friends to Reformation, the Players, and to forbid them to act.

I confess, it deserves Note here, and I shall take a Time more at large to mention it— That let the vicious Inclination of our People be what it will, the publick Liberty given to Vice, the License of the Laws, the Connivence of Authority to the Empire of Hell, begins a little to decline among us— The Play-houses have been banish'd from our Universities, our annual Scenes of Lewdness and Prophaneness at *Bartholomew* and *May-Fairs* have been suppress'd, the Play-houses for a Time shut up, and the Example of a Pious, Religious QUEEN; these are great Steps, and in time may have better Effects, than we can yet see— There want but two Steps more to bring our compleater Reformation into Prospect, and that is, the Reformation of our Magistrates and Clergy.

Could the Church of *England* be but prevail'd on to put her excellent Discipline in Execution, and would the most Reverend Fathers of the Church make but such a Visitation over the whole Kingdom, as should dismiss from the Altar the Defilers of the Altar! Could

we but see the Sacred Vestments taken from the Drunken, the Swearing, the Blaspheming, the W...ing, the Hæretical, and the scandalously Ignorant among the Clergy— That the Pulpit was fill'd with Men of Learning, Piety, Judgment, and good Manners—we should see other Days in *England* than ever yet were seen, nor would the *Dissenters* so grow upon you, Gentlemen, as you say, they do now; 'tis the scandalous Lives, the Negligence, Ignorance, and abhorr'd Vices of your Clergy, and the Impunity and Encouragement, with which they abuse and prophane the Sanctuary of the Lord; These are the Things help to make *Dissenters*, and drive People away from your Churches, making them to abhor the Offering of the Lord.

Could we see a few of our Justices, or a great many indeed, for their Number is Great, that deserves it, whip'd with the W...s they debauch, set in the Stocks with the Drunkard they encourage, and sent to the very Houses of Correction which they fill by their Example— Could this be done as it ought to be, we might be in Hopes to see something of a more compleat Reformation; but in the mean time we must be content with what we have.

But all this is by the way, and I only touch at it, to hint the Necessity of it to the Age, and to tell the Delinquents, that neither the Cloth of the one, or the Commissions of the other, shall protect them from a full Description both of their

their Crimes and their Persons, as soon as Leisure will permit—Nothing but reforming the wicked Practice can do it—But he that will capitulate for good Usage, on Condition of Reformation, shall always be sure of fair Quarter from the Review.

But to return where I began—As the publick Calamities of Europe have prepar'd us for phlegmatick Thoughts, and the Hyppo beomes a reigning Disease, I cannot but excuse a Reverend Divine, who has determin'd, that the Pulpit may be as well apply'd for curing the raging of the Nations Melancholly, as to other less Metaphysical Uses, and therefore has taken Leave to make his Hearers a little Merry by his Wit, as well a drunk by his Example—And this that he might do it in as Learned and Mathematical a Manner, as became a Fellow of Maudlin—He tells us in a Simily, no doubt from the Authority of the Schools—being speaking of something that wanted Illustration, *It is like two Parallel Lines, which always happily MEET in the Centre.* Now it was very lucky for the Dr. that in order to cheque the immoderate Laughter of the Whigs in this Case, who pretend mightily to Mathematicks—There happen'd to be a learned Parishioner, nor far from the Bridge Over-Rhe, that has undertaken to prove the Simily to be just; whether he does it according to Gunter, or from Euclid, or any of our Moderns, or how; Authors have delay'd their Opinion, till they see the Experiment. But One more than commonly merry at the Expression, broke out into this unhappy Fit of Poetry upon it—which we take the Liberty to quote.

*As Brother Creech hung in the sacred Twine,
So may it please this Reverend Wise Divine
To hang himself, 't would make a Parallel Line.
Then my Credit, and all but my Soul, I would
venture,*

*If the Scriptures are true, they will meet in
the Centre.*

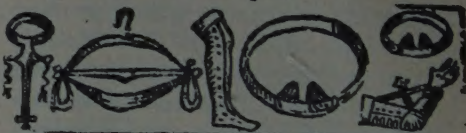
*O how it would please our modern Phanatics,
To see High-Church Hanging in such Mathe-
maticks.*

ADVERTISEMENT.

Just Publish'd,

THE Monthly Miscellany, or Memoirs for the Curious, for April. 1709, Vol. III. Containing, The Armorial Bearings, &c. of Scotland. A Discourse of Apparitions and Witchcraft. An Essay on Duelling. GOD the Efficient Cause of Man's Salvation, &c. The Virtues of several Sovereign Plants growing wild about *Sassaparilla* River in *Mary Land*. Sold by *John Morphew* near *Stationers-Hall*. Where may also be had the two first Volumes, or single Ones to this Time.

* * Those for *May* and *June* will be publish'd with all Speed.



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N. B. His Mother, the Widow of the late Mr. *Christopher Bartlett*, lives at the Place above-mention'd, and is very skilful in the Business of her own Sex.